

Dateline December 15, 1959

A proposal to unite three general boards of The Methodist Church has been adopted by the Coordinating Council and now goes to the 1960 General Conference for final action.

The council, at its semi-annual meeting in Chicago November 30-December 1, voted to recommend that the church's General Boards of World Peace, Social and Economic Relations, and Temperance be brought together into a new Board of Christian Social Concerns.

The new board would have its headquarters in Washington, D. C., with a subsidiary office in New York City. A staff member of the Board of World Peace, specializing in arranging United Nations seminars, would continue in the New York office.

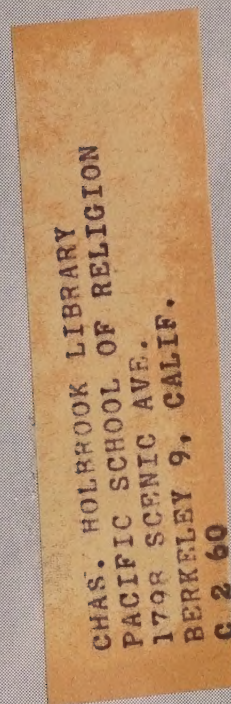
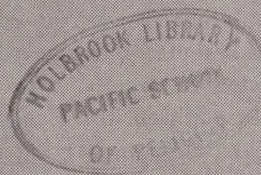
The council's action culminates a three-year study of the possibility of unifying the three boards. The proposal now goes to the General Conference, which meets in Denver, Colo., April 27-May 7. The plan, if adopted by the General Conference, would presumably go into effect with the beginning of the new quadrennium, June 1, 1960.

Under the proposal, the three boards would become divisions of the new Board of Christian Social Concerns and would have the following titles: Division of Peace and World Order, Division of Human Relations and Economic Affairs, and the Division of Temperance and General Welfare.

The council deferred until its next meeting action on alternate administrative plans for staffing the new board. One plan, similar to that in vogue in the church's larger Boards of Missions and Education, would provide for three general secretaries with coordinate rank, each one heading one of the new board's three divisions.

The other plan would provide for

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CONTACT

combining services of the

- GENERAL BOARD OF SOCIAL AND ECONOMIC RELATIONS
- GENERAL BOARD OF WORLD PEACE
- GENERAL BOARD OF TEMPERANCE

of The Methodist Church

CONTACT

sponsored jointly by three
World Service agencies of The
Methodist Church

• GENERAL BOARD OF SOCIAL AND ECONOMIC RELATIONS

740 Rush St.
Chicago 11, Illinois
A. DUDLEY WARD
General Secretary

• GENERAL BOARD OF WORLD PEACE

740 Rush St.
Chicago 11, Illinois
DANIEL E. TAYLOR
General Secretary

• GENERAL BOARD OF TEMPERANCE

100 Maryland Ave., N.E.
Washington 2, D. C.
CARADINE R. HOOTON
General Secretary

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Editor: Roger Burgess

Managing Editor:
Lee A. Ranck

Contributing Editors:

Charles F. Boss, Emogene
Dunlap, Caradine R.
Hooton, Robert Regan,
Emerson Smith, Carl
Soule, Daniel E. Taylor,
A. Dudley Ward, Herman
Will

Circulation Mgr. Sam Griffin

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Dateline

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only one general secretary, adminis-
tering the work of the entire board,
with three associate general secretar-
ies under him, each one supervising
the work of a division.

Membership on the new Board of
Christian Social Concerns would in-
clude 83 persons: two bishops, elected
by the College of Bishops in each of
the church's six jurisdictions; one
minister and one lay person for each
400,000 church members or major
fraction thereof, elected by the sever-
al Jurisdictional Conferences (under
the present membership of the church,
this would provide for 29 ministers
and 29 lay persons); three young
people; the chairman of the Depart-
ment of Christian Social Relations of
the Woman's Division of the Board
of Missions; and nine persons to be
elected at large.

In addition, the plan provides for
eight liaison non-voting members of
the board to be chosen: by the Board
of Missions, two; the Board of Edu-
cation, three; and one each by the
Board of Evangelism, the Board of
Lay Activities and the Board of Hos-
pitals and Homes.

The council's next meeting will be
held at Buck Hill Falls, Pa., January
22-25.

**American churches are not do-
ing enough to help needy people in
other countries, a ministerial group
was told recently by Dr. Frank C.
Laubach, noted missionary teacher.**

"The great sin of the church is
that we are complacent while people
are hungry and sick and naked, and
getting worse all the time as we are
getting better," he charged. "That
is the worst sin of the church, and
the church is doing less about it than
anybody else."

Dr. Laubach, whose famed literacy
program has helped thousands of
people in 97 countries to learn to
read and write, spoke at a meeting
of leading clergymen of Washington.

**Contact commends the Nation-
al Safety Council for its campaign to
dry up the Christmas office party.**

In a letter to the members of the

National Safety Council, executive
vice President G. C. Stewart wrote:

"This year we again are conducting
an all-out campaign to hold down the
Christmas-New Year traffic toll. And
we again are aiming a substantial
part of our fire at the type of Christ-
mas office party where the flowing
bowl is the headline attraction.

"We realize you may have dried up
your party. If not, we earnestly sug-
gest that you take a long look at our
request. We make it in the interest of
safe driving and of saving human life
and limb on the highway."

**The Public Health Service has
awarded a \$1 million research grant
to support a five years' coordinated
study of alcoholism in the United
States and Canada and to recommend
future policy and action, Surgeon
General John D. Porterfield an-
nounced recently.**

The grant is made to the North
American Association of Alcoholism
Programs which will establish an in-
dependent Cooperative Commission
on the Study of Alcoholism.

In announcing the grant, Dr. Por-
terfield pointed out that the study
will permit a coordinated effort to
combat alcoholism in both countries.
Pressing problems confronting the
commission are needs to:

(1) Review and evaluate the ex-
tensive amount of literature on the
subject.

(2) Examine activities that deal
with or affect the problem directly,
such as State public health and men-
tal health departments, the courts,
and law enforcement agencies.

(3) Define problems and obstacles
to effective action.

(4) Examine the supply and de-
mand of workers for the kinds of
jobs needed to combat problems of
alcoholism, the training available for
all types of such personnel, and the
best recruitment methods for work-
ers in this field.

(5) Extend and apply nationwide
programs which have proved success-
ful in parts of the country.

An interim commission of 16 out-
standing experts in the field of alco-
holism has already been formed.

An analysis of a problem: America and its churches

by A. Dudley Ward

This is an analysis of one of America's toughest problems. It is being recognized increasingly by educators, politicians, business men, labor leaders, farmers, and belatedly by the Church.

It is *one* which should be faced squarely by all Methodists. It would be an excellent subject for study and action in the annual conferences and particularly the local church through its Commission on Christian Social Relations.

Here are a few of the questions which might be faced in the study of the problem:

Questions to ponder

Is this a real problem? Is it fairly presented here? Are there other factors which should be taken into account? Are there other or better illustrations? What are groups other than church groups and individual leaders saying about the matter?

What insights do the Christian faith, church tradition, the official statements of denominations, and the National and World Council of Churches have to say on the matter? What can non-church groups do about it? What can the Church do about it? What can non-church and church groups do together about it?

It appears to me that one of the hazards facing these United States currently is the lack of clear, objective, enthralling aims which command the attention of the leaders of all aspects of our life and the dedication of our citizens.

At the present time the nation seems to be dedicated to the maintenance of the status quo and preserving already existing achievements. Apparently, the nation is suffering from the dead weight of its own achievements.

This stands in drastic contrast to the situation in other nations of the world, where the opportunities for advance and change are extremely great. In the Soviet Union, Red China, India; in the rapidly changing societies of South America; in the countries of Africa, with their growing industrialization and urbanization; in all of these, the fact which stands out in glaring clarity is that modest advances in material and political things represent a tremendous revolution.

It is no longer a great achievement in the United States to get an additional splurge of gadgets available for convenience, or to secure for each home an additional appliance, or mechanical utility.

While it is true that there are still pockets of poverty in America, generally speaking, advancement has reached a point that additions, even substantial additions to material possessions, will not excite the imagination, or the confidence, or the enthusiasm of our people, or give them the sensation that some great milestones are being reached. Let me illustrate:

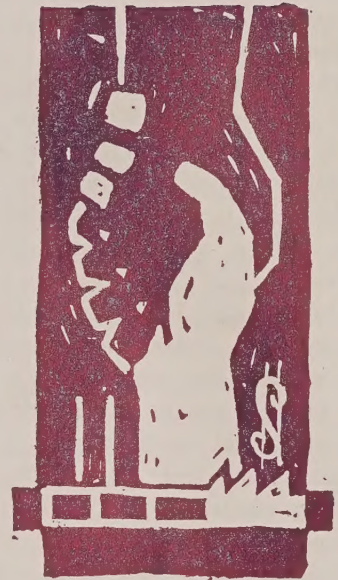
The political area

In the political realm the same general situation seems to exist. We have reached the point where both of the major political parties say about the same thing. We are no longer in a position to advance dramatically down the road to social achievement and justice, because great gains have been made and the necessities are not urgent except in one or two special categories.

Economic institutions

In the big economic institutions of the nation there is deadlock. The

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SOCIAL AND ECONOMIC RELATIONS

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next major struggle between labor and management will be about work practices. The labor movement, which has become a mammoth power in this nation will be struggling to maintain the practices which now are in existence.

Some of these are called "featherbedding" by ownership and management, but they are viewed as almost sacred prerogatives by those who are in the labor movement.

This is at the heart of the current steel strike (1959). This will be true in a dramatic way very soon in railway negotiations and the possible strike in that industry. It will also become a factor in the auto industry.

On the other hand, American Industry (management and ownership) has reached the point where, under the present patterns of domestic consumption and world trade, it is becoming increasingly apparent that we have productive capacity which far exceeds demand.

Industry must adjust to making profits on only a percentage of its total capacity. Further jeopardy faces American industry through the strictures which are placed upon foreign trade because we are unwilling to do business with the communist orbit.

Education

What is the situation in education? The condition of the status quo and lack of significant aims stares us in the face. The Conant report on the high schools does indicate values in our current system.

But it also points out most clearly that we have reached a point at which there is a tremendous necessity to re-establish the experience of actual education in the basic tools which an educated person needs and the fundamental knowledge which he should have.

The reaction of the practicing educators in most communities to this type of thinking is: "We are doing very well as we are. We must have our enrichment courses. We must stand pat on our rights to determine

just exactly what your children should learn."

We seem to be immune to the sharp mental agility and equipment of those who are being trained under quite different systems. Jacques Barzun has over the years made incisive analyses of higher education and the general level of intellectual inquiry in the United States.

His latest product, *The House of Intellect*, is an even more drastic



penetration into the poverty of our higher education. He shows the lack of capacity of this nation to engage in genuine intellectual inquiry and to grasp the tremendous advances which are possible if we would break the bonds on mediocrity and the low threshold of goals which are held before us.

This matter of inquiry has been thrust upon the nation in a new and unwanted way, by the challenge of Soviet advances into rocketry and space. While the fact of the achievement of others is not in itself justification for disturbance, and there is plenty of reason why we should be happy for the benefits accruing to all mankind, yet, it is tremendously disconcerting for us to look at the reasons why this situation exists.

It is not just a matter of money, or simply a lack of political approval, or essentially poor technical equipment, or insufficient mental development, although these are all factors. In my judgment, one major reason is that fundamental causes were built into this nation during the last decade or so, which have slowed great and significant advance.

The crucial point came in the McCarthy era, which was a scourge to the nation. The symptoms of Mc-

Carthyism were evident both before and after his time of power. His machinations and their effect were indicative of a drag that is upon this nation because large and significant goals in the scientific, cultural, moral, and spiritual realms which are possible in the modern world are not held by our people. We are satisfied now with much less than the best and highest.

Medical care

It is a fact that in health services and medical care we have reached a crisis in this nation as many current articles and studies now indicate. In the face of a most difficult situation in regard to cost, and viewing this nation as a whole, one single startling fact appears.

The American Medical association, the large insurance companies, many hospital organizations, and most of the voluntary medical service associations appear to be saying with one united voice: "We shall not move to any new program which will realistically and adequately grapple with the great costs and risks involved in the health needs, both physical and psychological, of the people of this nation."

The Church

The situation which is so common for other institutions in the nation, confronts us in bold relief as we look at the Church. It has always been true—as the social historians can well illustrate—that the Church has largely supported reaction and the status quo.

In his interesting and informative prize winning book, *The Riddle of Roman Catholicism*, Pelikan illustrates clearly how comfortable, secure, inactive, and reactionary that church was in a social and political climate which was not disturbing to its way of life.

This same situation is by and large true in the Protestant Church and can be amply illustrated. One of the interesting and disquieting observations which will emerge from the four-volume research being

brought to a conclusion now by the General Board of Social and Economic Relations, is that the Methodist Church has not been as significant a force for social justice as we Methodists commonly believe it to have been.

It is true that there have been outstanding personalities, statements, resolutions, and some practical actions in institutional endeavors. But when the story of earlier years is written and when the results of a poll of the attitudes and beliefs of Methodist people today are studied, it becomes clear that The Methodist Church is far from a progressive, crusading force for social justice.

The place where Christian witness ought to be obviously apparent is in human relations. A most troublesome realization for us at this point is that the Church is largely committed to the maintenance of things as they are.

It is quite evident that minority groups in the United States have moved from the Church to secular organizations for the championship of social advance. Our own Methodist Church is about at a standstill in the matter. This is not stated without recognizing the great difficulties which we face, the necessity to take fully into account a variety of social factors, and constructive strides along the way.

But I cannot fail to see that in The Methodist Church those who stand in the long run to gain the most by the advance of brotherhood are now pulling back and saying: "We like the status quo."

The picture is typified also by the well educated white pastor who wrote to Bishop Wicke and me in great sincerity, complaining bitterly about the Dallas Human Relations Conference and its message. He says, both are making it harder to collect the pledges on his church's \$80,000 debt, and to go from door to door in evangelistic work seeking members.

He has found it necessary to explain away the position on human relations of the General Conference, the General Boards, and now the Dal-

las Conference. He does not seem to comprehend the broader dimensions of his ministry to lead these "fine dedicated Christian people" of his into new insights into their own and their church's Christian destiny in human relations.

Consider the situation in this city of Chicago, which has been called by the Civil Rights Commission of the United States the worst city in the nation so far as employment and housing for minority people are concerned. The Methodist Church, along with all other Protestant churches, has lost the initiative.

Our Church is cluttered with a dual administration, and is at the moment bearing an insignificant witness to a city which is so rapidly changing. For example, there is no Methodist church that is able to adequately serve the great, new Lake Meadows interracial housing development.

The only church we have is a Central Jurisdiction congregation with inadequate facilities. In fact, this is the only Methodist church from the Loop to St. James church at 4600 South in a section which is one of the densest mixed population areas of the city.

Church and State

Another place where some advanced thinking will have to be done is the relationship of Church and State. If I were looking for the most ambiguous condition for Prot-



estantism, I would pick this particular topic. It is a new twist in America when the Southern Baptist Convention appoints a committee to consider its responsibility to pay taxes on its properties and institutions in the city of Nashville, where it is faced with the practical reality of realty taxes by the city.

The Protestant Church has been listening with detachment and scepticism to the statements made recently and repeatedly by Dr. Eugene Carson Blake of the United Presbyterian Church as he has attempted to bring before the churches of these United States the hazard in their relationship to government by reason of tax-free property. The tremendous holdings of such property is one of the most vulnerable points for the Church, as much history amply testifies.

There are constant daily indications that the Protestant Church has fallen into the trap of aligning itself with governmental forces against its own good judgment and basic positions so far as the separation of Church and State are concerned.

There is no longer any doubt in my mind that the Protestant Churches will take as much advantage of the public treasury and the largess of the institutions of government as the Roman Catholic Church has ever done or is doing. As a matter of fact, the Protestant Church may become more aggressive in this matter because of the competition of the Roman Catholic Church.

This situation demands sufficient intellectual and spiritual honesty for Protestants to declare they are going to do a right about face and pay their own way or to openly declare that they are working on new policy in Church-State relationships.

What are some of the goals which we may legitimately hold before the people of this nation, and its churches, which are worthy of interest, strength, dedication, and honest, courageous service?

Human relations work

One is to lead with bold, direct adventurous undertakings in human relations. This will involve all of our international relationships and our approach to the rapidly changing cultural situations in the world.

We are the people who know what freedom means. We are the people who have experienced a social and technical revolution. We are the peo-

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ple who have consciously and with forethought placed at the very center of our political life and our institutional structures fundamental moral precepts, derived from a great religious tradition.

It is our destiny in the world to clarify in dramaite and understandable terms, especially for the small peoples and the striving peoples of every nation, what these realities mean.

At the Dallas Human Relations Conference a true word was spoken by His Excellency Carlos P. Romulo, ambassador to the United States from the Philippines. He pointed out so clearly that America needs friends, and that America can be a friend. He said America's destiny lies in exporting the essential spiritual values of our heritage, not only in words, but in specific acts of sharing and support for those who are in the struggle against tyranny and oppression.

We must share

We must share the results of our technical capacity, advance, and product with the nations of the world that are striving for self-determination and achievement. The conception of The Marshall Plan and all similar programs, needs to be given a thousand-fold multiplication if we are going to lead the world in the tremendously competitive race with the new force of the communist orbits.

The tenuous relationship that exists between the Soviet Union and Red China will create a cultural and material vacuum in much of the world. We can move into this void effectively with a program of sharing and social responsibility that will liquidate the false assumptions, and practices of communism. Unless we can effectively demonstrate, however, the superiority of our ideals and their implementation, we will lose!

Another aspect of this is to break the shackles of the status quo which bind the social institutions and the Church in America. We can come

clearly and boldly before the world with institutions and structures in our own life that genuinely exemplify the high and noble principles upon which this nation is based—equality of opportunity, genuine freedom, and personal, unqualified responsibility by each person.

Wealth in perspective

Another goal is to develop a proper perspective on the materialistic wealth which we have. Wealth and power have become false and disappointing gods. There are almost unlimited illustrations of the cultural and spiritual poverty of the nation in the face of a tremendously high standard of living.

People have become satiated with things, and gadgets, and conspicuous consumption. The revelations of the current probe into the television quizzes is a glaring illustration of how wild are the flights which will be taken by people who are basically dissatisfied with the conditions of their own and their society's values.

To guide the nation to a new destiny, we must attack the internal problems of urban and rural redevelopment, education, medical care, human relations, political ineptitude and indifference, and moral decay so amply illustrated in pornography, liquor, juvenile delinquency, syndicated crime, and so many other ways.

There must be new processes for the utilization of our human and capital resources in the economic enterprise. We need revised policies for our trade with other nations.

World-captivating goals

Can we get at the task of sharpening new and old aims? This will require a clarification of the Church's own responsibilities, and the coordinating of social resources of the nation. A massive indigenous movement of voluntary and government agencies in a re-thinking of the direction that our nation is traveling—in education, in economics, in political life, in human, moral, and international relationships. This is a fundamental even though a stupendous undertaking.

There should be a tremendous appeal to the nation for this task of clarifying legitimate, worthwhile, and world-captivating goals for these times.

This should be the subject of the greatest of White House Conferences, the unified objectives of the nation's religious forces, the insistent pursuit of our educators and the place into which labor and management could put their zeal. This is a task for total national movement.

In the face of these imperatives, I am reminded of the wonderful word of hope which comes from the Apostle Paul in a testimony which speaks both for himself and the Church in its highest moments of advance and in the deepest realizations of its own frailty:

"But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies. For while we live we are always being given up to death for Jesus' sake, so that the life of Jesus may be manifested in our mortal flesh. So death is at work in us, but life in you." (2 Cor. 4:7-12, R.S.V.)

This is the hope of the Gospel. It gives us the insight by which we can help our nation to clarify its goals and actions for the long haul of the new drama of human history unfolding before us. This task is especially given to those of us in the Church and particularly those of us in the center of the Church's struggle with the persistent and insistent problems of society.

It is, as we confront the social, the economic, the international, and moral problems of the nation and the world, with a vision and a hope born of God, that we will fulfill our destiny as God's Church in the world.

The National Safety Council has urged employers to dry up the traditional Christmas parties.

The Council blames liquor at the office party for getting the Christmas traffic toll off to a fast and deadly start.

“Our surveys show that a sizeable percentage of Christmas traffic accidents occur in the early hours of the holiday period,” the Council said. “Many of these can be traced back to the office party and its drinking.”

The Council emphasized that it is not trying to dampen the traditional Christmas spirit.

“Just the opposite,” it stated. “We are trying to eliminate a definite source of highway accidents—accidents which can completely ruin Christmas for anyone they touch.”

Pointing out that no one can have a merry Christmas if someone he loves is killed or hurt, the Council has asked its 8,000 business and industrial member concerns to take a new look at their office parties and eliminate the bottle.

It has also enlisted the support of churches of every faith and creed in a united effort to keep the threat of drinking drivers to a minimum over the Christmas holiday season.

“Drinking and driving are a lethal combination—not only at Christmas parties, but any time, anywhere,” the Council said. “The most dangerous drink ever concocted is the ‘one for the road.’”

The Council noted the irony and tragedy involved when we celebrate Christmas—a holiday dedicated to “Peace on Earth, Good Will Toward Men”—by turning drivers loose who have the potential to injure or destroy their fellow men.

“There is no better place to apply practical religion than behind the wheel of a car,” the Council said. “And certainly there is no better place to express good will toward men.”



TEMPERANCE

Pornography attacked throughout United States

While no anti-obscenity legislation was passed during the first session of the 86th Congress, the stage has been set through investigations and committee hearings for strong legislation early next year.

A House subcommittee, headed by obscenity-bill-sponsor Rep. Kathryn E. Granahan (D-Pa.), continued its investigation during the Congressional recess. Recently the committee reported the following recommendations:

(1) That leaders in communities inaugurate organized crusades against obscenity and watch newsstands and other distributors of pictures and literature to prevent "careless dissemination" of obscene material.

(2) That national organizations encourage the formation of local watch-dog panels to keep an eye out for the appearance of filth in the literature and pictures that creep into materials invading their neighborhoods.

(3) That state governments adopt legislation to provide more effective and more uniform anti-obscenity statutes.

(4) That state commissions be established to study the problems created by the spread of pornography. Progress in combatting this traffic has been made in New York state and Georgia, the committee reported.

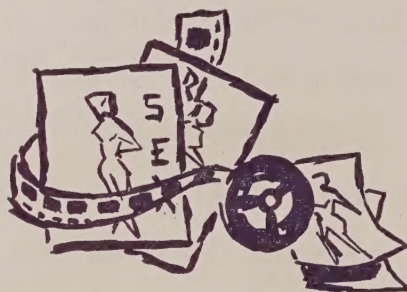
(5) That local ordinances be adopted to strengthen the fight by local groups in their crusades against receipt of smut materials by youths as well as adults.

(6) That various branches of the publications and movie industries go in for self-policing of materials that overdramatize sex, as well as cracking down on those segments that deliberately disseminate outright obscenity.

(7) That the Post Office Department recommend necessary changes in the law to prevent the mails

from being abused by peddlers of obscenity.

Across the country religious and civic organizations are launching an open drive on smut. Their aim—to



destroy the racket that teaches youth the facts of life the wrong way.

In Chicago, two leaders of the National Congress of Parents and Teachers reported that the organization's 11,500,000 members would be asked to cooperate with the Post Office Department to wipe out pornography.

Mrs. James C. Parker, national president, and Dr. J. C. Moffitt, chairman of the organization's action committee on comics, motion pictures, radio, and television, said the P-TA would ask its state groups to begin the drive immediately.

Recently *Chicago Daily News* columnist Jack Mabley reported that Catholics, Protestants, and Jews are getting together in a Chicago drive to fight obscenity.

The drive, kicked off by Michael Howlett, an executive of the Sun Steel Co., will attempt to get as many people as possible concerned with destroying the filth circulation.

In St. Paul, Minn., a movement has been launched for a campaign in the Twin Cities against obscene literature. The drive will seek the arrest and prosecution of newsstand operators carrying obscene literature and those persons mailing or receiving obscene materials.

William J. Hickey, Jr., co-chairman of the Twin City Citizens for

Decent Literature committee, said that the campaign will focus attention on magazines that glorify violence and romance as well as those that are obscene.

In New York City, hundreds of ministers, priests, and rabbis launched a pulpit campaign to improve the moral atmosphere of the city.

The clergymen urged worshippers to write letters to radio and television stations expressing approval or disapproval of programs which they feel influence the moral actions of viewers.

The church and synagogue campaign was prompted by a report on "Influences Affecting the Moral and Spiritual Climate of New York City" given to Mayor Robert Wagner by a committee of religious leaders. The mass media received particular emphasis.

In Tulsa, Okla., the *World* and the *Tribune*, two newspapers with a combined circulation of 170,000, have joined with other newspapers across the nation in a fight to keep obscene, suggestive, and smutty advertisements from the movie pages.

In biting editorials both newspapers asserted the need for parental screening of their children's reading matter, and at the same time they started cleaning the "trash" from their back yards—the movie ad page.

Fed up with the increasing number of B-grade movies and their advertisements depicting sex, crime, violence, alcoholic beverage consumption, dope addiction, and other forms of immorality, editor Jenkin Lloyd Jones of the *Tribune* decided to do something about it.

The first step to putting the reforms into action was to set a standard for the acceptance of movie ads. Patterning their code on that adopted recently by the Dallas, Tex., newspapers, the *World* and the *Tribune* posted the following regulations:

Art—No illustration will be accepted in motion picture advertisements which states, implies, or suggests conduct which is by normal

standards morally and/or socially unacceptable. This will include:

- (1) Pictures of persons in compromising positions.
- (2) Pictures of persons shown in a suggestive state of dress.
- (3) Pictures showing alcohol or narcotics along with persons in compromising positions.
- (4) Violent pictures.
- (5) Any other pictures that are contrary to the moral codes.

Copy—No copy or headline will be accepted in motion picture ads which states, implies, or is suggestive of conduct which is by normal standards morally and/or socially unacceptable. Specifically this includes:

- (1) Copy which tends to stimulate unwholesome attitudes toward sex-violence, alcohol, narcotics, immorality, or perversion.
- (2) Copy which uses the device of double meanings.
- (3) Copy that implies it is part of the picture being shown, but is not.

Editor Jones said of their action: "We would like to see a national trend to clean up the movie ads develop, which could start a move to clean up the movies themselves."

In Iowa, Attorney General Norman A. Erbe recently began a drive against the distribution of obscene publications in the following manner:

- (1) He prepared a lengthy legal brief of the existing pornography law in the state of Iowa, and sent this to each county attorney.
- (2) In a letter to each county attorney, he requested prompt and vigorous action in requiring magazine dealers to remove objectionable publications from their racks and prosecution for violation of this requirement.
- (3) He held an open meeting with all wholesale distributors who serve Iowa, and advised them that unless they stop the distribution of pornographic magazines, they would be prosecuted under criminal law.

- (4) After an investigation, he specified to the magazine distributors and the county attorneys the publications which he considered to be

prohibited under Iowa law. These are:

Ace, Adam, Bare, Capers, Casbah, Dazzle, Escapade, Figure Art, Gala, Gent, Glimpse, Good Humor, Girls, Harem, Hit, High, Hi Life, Jem, Knight, Lark, Monsieur, Mermaid, Model Studies, Nudist Views, Nuggett, Peril, Pose, Plush, Rogue, Scene for Men, Scamp, Sizzle, Sprite, Stockings, Sun and Health, Sun Bathers, Sunshine and Health, Swank, The Dude, Tomcat, Vue, Zest. (**Are any of these on the newsstands of your community?**)

(5) He formed an advisory committee consisting of representatives of the clergy, P-TA, Bar association, and the press.

(6) He concentrated on the "girly" picture magazines which are printed for the obvious purpose of exhibiting obscenity.

(7) He called upon voluntary citizens groups such as service clubs, women's clubs, church groups, or



other interested citizens to express their opinions to magazine dealers and distributors.

The results of the Attorney General's actions were:

(1) All wholesale distributors pledged their cooperation and have kept their pledges.

(2) The action has received more favorable public response than any

other action taken by the Iowa department of Justice.

(3) Other state's attorney generals pledged their support and encouragement, and some indicated that they would take similar action.

(4) The Attorney General will testify before a Congressional Committee in Omaha this month.

(5) He expects to propose state legislation to the council of state governments of the United States so that each state will consider changes to effectively curb obscene literature.

These are some of the programs of action against the obscene literature now flooding our country. Are concerned citizens in your state, county, and community acting? **Are you acting?**

Over half U. S. arrests related to alcohol

More than 57 per cent of all arrests in 1,586 American cities last year were related to alcohol, according to data released recently by the Federal Bureau of Investigation.

Out of 2,340,004 arrests for all crimes in these cities, 1,345,880 were for liquor law violations, driving while intoxicated, disorderly conduct, or drunkenness. The following table shows total arrests for each crime:

Liquor laws	52,707
Driving while intoxicated	102,219
Disorderly conduct	281,997
Drunkenness	908,957

Only eight per cent of these alcohol-related arrests were women while 92 per cent were men.

These figures only represent 52,329,497 persons or about one-third of the population of the United States, and thus cannot be projected to a nationwide basis. However, they do indicate that the police forces in our cities spend much time arresting drinkers.

During 1958 police also arrested 61,546 persons for gambling violations, 9,863 persons for narcotics violations, and 45,679 for sex crimes.

Columnist satirizes liquor's silly ads

Recently the United States Brewers Foundation was forced to remove its misleading "good for you" ads from three national magazines.

Although the majority of beer and liquor ads cannot be banned by our present laws, most of them thrust subtly misleading statements, art, and photographs at the public. *And many of them are just plain silly.*

The silliness of one liquor ad (House of Lords) was noted recently in Dick Neff's column, "The Peeled Eye Department. . .", which appeared in the September 7, 1959, issue of *Advertising Age*.

Doris Willens, advertising news columnist of the *New York Journal-American*, filled the column while Neff was on vacation. She wrote:

"What in the world could be more natural than a man and woman together—or more unnatural than some of the ways that they are shown together in ads?

"Yes, it's 'His and Her Time' all

over America—and you will see in the House of Lords ad a scene that all over America is instantly recognizable. A living room that looks like a backdrop for Rashomon.

"She, 18, if she's a day, is perched like a vision of a finishing school student who took lessons in how to listen, her drink (is she old enough?) two arm-lengths away. He, ignoring the vast expanses of sofa and pillows, chooses instead an armless chair to view her from.

"Are they married? How come



these youngsters to such a lavish abode? If he's picking her up for a date, where's the old man? Or does she pour her own? If it's after the date, why doesn't he move over?

"Maybe it will all be more relaxed when they get through with the fifth of H. of L."

Drinking and Driving Fact Sheet

- (1) A drinking driver was involved in at least 30 per cent of all fatal traffic accidents during 1958.
- (2) Of the adult pedestrians killed during 1958, 25 per cent had been drinking.
- (3) Special holiday studies by the National Safety Council showed that 55 per cent of the Christmas season fatal traffic accidents involved a drinking driver.
- (4) In spite of past and present efforts to increase safety education and traffic enforcement, too many drinking drivers are still operating on the streets and highways.
- (5) Drinking to any extent reduces the ability of any driver.
- (6) Small amounts of alcohol reduce judgment, self-control and driving ability.
- (7) Alcohol is not a stimulant and is classified medically as a depressant.
- (8) Loss of judgment and the capacity for self-criticism occurs before obvious symptoms of intoxication.
- (9) It takes at least three hours to oxidize (eliminate) one ounce of pure alcohol (about two cocktails).
- (10) Two cocktails (about 0.04 per cent of alcohol in the blood) may reduce visual acuity as much as wearing dark glasses at night.

by

Caradine R. Hooton

Those who make the commitment to abstinence should remember that the larger goal of temperance is "to help each individual and the community to develop a social conscience and a sense of responsibility for Christian solutions to social problems."

Talk about "the big issues" often diverts attention from necessity of Christian action in the daily disciplines.

In our nuclear-space age there are ominous threats of destruction through uninhibited uses of atomic energy. While taking steps to avert such wholesale slaughter of humanity, let us not forget that now, as always, it is "the little foxes that destroy the vine." Many people and nations have burned themselves out "at play in little games."

It was in a very inauspicious way that God sent His only Son into the life of men that the world might be saved through Him. Christmas-for-Christ will help many to keep clear heads and responsive hearts.

Dr. Theodore Palmquist recently said in Foundry Methodist Church (and before the Chicago Sunday Evening Club):

"A strong sober citizenry is essential for the preservation of our democracy today. A liquor-soaked population cannot be a strong people and will be overthrown. The need of our day is for men and women of mental alertness, poise, patience, and self-control who are independent enough to resist the high pressure of a vicious, commercialized social custom and who are responsible enough to know they cannot escape the implications and penalties of their own acts, both in relationship to themselves and to others.

"We need to remember the admonition of Paul, not to do anything whereby a brother might stumble. I have never known anyone who took Christ seriously who had any trouble at this point."

Sockman, Boss Honored at Peace Board Meeting

Chicago—On November 23 at the annual meeting of the Board of World Peace, Dr. Ralph W. Sockman received a citation "for distinguished service." He is retiring from the board after 35 years membership. He has been president all but two of those years. Dr. Sockman is pastor of Christ Church (Methodist) in New York and minister of NBC's "National Radio Pulpit."

Honored with Dr. Sockman was the Rev. Dr. Charles F. Boss, Jr., New York, who was cited for his 23 years as executive and general secretary of the board. For many years, Dr. Boss headed the board's staff at its national headquarters in Chicago. Since 1956, he has been the board's secretary for United Nations and intergovernmental affairs, with offices in New York.

In an address Dr. Sockman told some 400 persons in suburban Park Ridge Methodist church that he saw great value in "conferences at the base—East-West exchanges between educators, ministers, doctors, business men and others." "We need more conferences at the base as well as at the summit if we are to promote peace in the world," he said.

Dr. Sockman said that what is most

needed in work for world peace is "a Christ-like imagination, an ability to put ourselves in the place of others. In war, we led our boys to battle because we said the end justifies the means, but we came out of the war with confused ends. We found the end stultified the means."

Dr. Sockman said, "We are too prone to judge ourselves by our ideals and other people by their actions."

Bishop F. Gerald Ensley of Des Moines, Iowa, vice president of the Board, presided at the testimonial and presented the citations. Also sharing in the service were the Rev. Daniel E. Taylor of Chicago, general secretary of the board, and the Rev. Dr. Lloyd A. Gustafson, recording secretary of the board and pastor of the host church.

The proposed union of three of the church's social action agencies received the board's blessing. The board urged, however, that headquarters for the new united body be in Chicago or its environs, with a subsidiary office in New York for United Nations affairs and one in Washington for legislative and governmental affairs.

—by Arthur West



**WORLD
PEACE**

Resolutions adopted by the annual meeting of the Board of World Peace, November 24, 1959

Disarmament

The apocalyptic nature of a third world war, involving the use of weapons of mass annihilation makes disarmament the most crucial issue before the nations of the world today. At the same time, the current positive attitude of many governments in both East and West provides disarmament negotiations with the possibility of success.

We firmly believe that Christians can be satisfied with nothing less than

general and complete disarmament, and we call upon the United States and all other governments to declare this to be their goal and to move in this direction.

To reach agreement on disarmament there must be an increase of good faith. We endorse the statement of the Fifth World Order Study Conference: "We deplore the tendency to discredit the motives and proposals for disarmament when

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made by anyone but ourselves. Vigilance and realistic precautions are necessary, but cynicism about the good faith of each other on all counts is a poisonous atmosphere in which to conduct negotiations."

The economic aspects of disarmament must be confronted intelligently and courageously. Economists assert that an economy based upon production for peaceful purposes is, in the long run, a much sounder economy than one based on arms. Therefore, we call upon Congress to act now to authorize planning for the readjustments which will inevitably accompany disarmament. We call upon Christian people to accept the necessity of some economic sacrifice in order that we may move toward a peacetime economy.

Simultaneous with disarmament there must be growing recognition of international law and authority. If nations are not to settle their disputes by arms, there must be other channels for the submission of grievances and the achievement of justice. To this end we support the strengthening of the United Nations, the acceptance of its decisions, the wider use of its organs and agencies, and increased emphasis on the International Court of Justice.

Nuclear and CBR warfare

Modern war with its reliance on "nuclear deterrence" raises serious new moral and theological problems for Christians. Atomic and hydrogen bombs of enormous destructive power, accompanied by deadly "fall-out," can be launched by planes or missiles and cause the death of hundreds of millions with resultant widespread chaos. Add to this the unknown potential of secret chemical, bacteriological, and radiological weapons which the major powers have developed, and the prospect for mankind is both grim and desperate.

When Christians contemplate the consequences of modern war, whether launched by intention or accident, they are increasingly forced to the conclusion that here is the greatest

social evil. No longer is there any hope that resort to war, even to resist aggression, can secure justice or preserve important values. The spiritual callousness of men who resort to the mass destruction of their fellows and survive will be such that only pagan barbarism may remain.

The Fifth World Order Study Conference of the National Council of



Churches was united in its belief that: "The problem of whether or not a Christian can support nuclear warfare in any form must be squarely and prayerfully faced by the churches." We note a statement adopted by Section II of that conference which caused considerable debate and which read:

"We cannot, therefore, view with equanimity preparations for nuclear war which might result in the genetic distortion of the human race as well as widespread destruction of civilized life. Since we as Christians could not ourselves press the buttons for such destruction, we must now declare our conviction that we cannot support the concept of nuclear retaliation or preventive war."

In the light of the grave issues confronting Christians and the Church in this area, we urge that the general Board of World Peace or its successor create a special, carefully selected commission of church leaders, not to exceed 12, to study thoroughly the new aspects of moral and theological problems involved in the relation of the Christian to modern war, and that the report of this commission be submitted to the General Conference of 1964 with any comments or recommendations the Board of World Peace may care to make,

and further that the Council on World Service and Finance provide sufficient funds for this purpose.

Nuclear tests

Because of our concern for the physical welfare of mankind and the peace of the world, we rejoice that much progress has been made toward agreement on a permanent end to nuclear tests, that our President has extended the ban on such testing, and that Premier Khrushchev has pledged his nation likewise to refrain from testing as long as other nations do so. We urge the United States and other nations involved in the negotiations to press for the consummation of a treaty banning nuclear tests and to observe the request of the U.N. General Assembly that no further tests be conducted while negotiations are in progress.

Non-violent resistance

The established Methodist position sustains the integrity of the individual conscience. This is sound Protestant doctrine which recognizes the individual and his convictions. A considerable number of persons in The Methodist Church—and this number appears to be increasing—both affirm and utilize the practice of non-violent resistance to evil.

This practice exemplifies methods unquestionably compatible with Christian ends and values. It seems singularly adept to express Christian idealism in our time when hatred and violence are rife and when classic methods of conflict—such as resort to war—are outmoded forms of social adjustment.

It depends on moral and spiritual force to a distinctive and unusual degree. It is a method available to all persons regardless of age, sex, or social status. It is relevant at all levels of interpersonal relationship whether involving two or more persons, or smaller or larger groups. It has recently proved its effectiveness in the bus boycott and similar tension situations, permitting an acceptable alternative to violence and bloodshed.

In view of its authentic spiritual

purposes we, therefore, recognize non-violent resistance to evil as a valid form of Christian witness. We realize that not all will practice it. The Methodist Church is a large and pluralistic denomination whose very variety of work and witness contributes to a deepening discovery of effective Christian life and work.

We recognize, therefore, that it is exceedingly important to protect and endorse the rights of sincere minorities within our membership to act responsibly in accord with the dictates of conscience with the support of their Church.

Military conscription

When the present Selective Service legislation expires in 1963, a period of 23 years will have elapsed during which the United States has had on its statute books legislation providing for the military conscription of men. We look upon this system as alien to democratic principles.

We are dismayed by this erosion of individual rights and freedom and the seeming indifference of the general public. We strongly urge that ways of recruiting needed manpower be developed that accord the individual the freedom of choice which should characterize peacetime life in a political democracy.

Christians cannot complacently accept rights or privileges accorded to them because of their religious views but denied to others equally sincere who do not meet a religious test. So long as draft legislation remains in effect, we believe that all sincere conscientious objectors should be granted recognition and assigned to appropriate service regardless of whether they profess religious grounds as the basis of their stand.

R.O.T.C.

The R.O.T.C. program in educational institutions presents certain issues of special concern to Christians.

(1) Where all male students are required to take R.O.T.C. in order to graduate, provision should be made for the exemption of those conscientiously opposed to participation in war and military training. Surely the

regulations of educational institutions in this matter should reflect as much respect for conscience as does the Selective Service law.

(2) Institutions dedicated to secondary and higher education in a democracy ought to seek constantly to develop persons marked by initiative and originality, possessed of objective and critical judgement, and able to think independently. Sound education for responsible and creative citizenship in a democracy as well as respect for the freedom and integrity of human personality are considerations which militate against any form of compulsory military training in civilian educational institutions.

We urge our Methodist church-related colleges to rethink the question of the compatibility of military training with Christian ideals.

Population and world peace

The fact that the population of the world reached one billion in 1830, two billion in 1930, and that it will reach three billion in 1960 and may reach six billion by 2000 is a consideration of importance to both statesmen and economists.

It makes more urgent disarmament and the channeling of billions saved into programs of economic development. It means the use of atomic energy for peaceful purposes. It means more support for the programs of Food and Population Organization and the Commission on Population of the U.N.

The Christian faith has a message to parents all over the world. It was expressed by General Conference in 1956: "We believe that planned parenthood, practiced in Christian conscience, may fulfill rather than violate the will of God." We commend the World Council of Churches for the study it is conducting in this matter and hope that the third Assembly will make an adequate statement.

World economic development

Closely related to disarmament in importance is the question of whether programs of world economic devel-

opment may be established in time to give genuine relief to the many millions who lack food, education, and health.

The population of the world is expanding rapidly. The peoples of Asia, Africa, and Latin America are restlessly demanding the foods, medicines, and conveniences of their wealthier neighboring nations. Unless adequate programs under the United Nations are adopted, the wrath of populations may explode in tragic ways.

We commend to our government the following principles: The agencies of the United Nations should be the channels for most of the aid shared. The aid given should be on the basis of ability to give, e.g. all nations in the U.N. should be challenged to give 1 per cent of their gross national product to under-developed nations. Aid should be allocated on the basis of need and ability to absorb capital rather than on the basis of political or social ideology.

Tariffs and trade

We commend the record of the government of the United States under the Reciprocal Trade Agreements program and as a participating member of GATT (General Agreement on Tariffs and Trade). We urge that efforts to reduce trade restrictions be continued and strengthened, that attempts to weaken the Reciprocal Trade Agreements Act be resisted, and that Congress approve U. S. participation in the OTC (Organization for Trade Cooperation) as a further means for promoting peaceful world trade.

Human rights

There is in many parts of the world not only a deepening demand for human rights, but also a widening of the scope of the concept itself. Whereas human rights formerly were limited to political rights, they now encompass a whole galaxy of social and economic rights.

In the United Nations there has been and is a deep concern for the establishment of human rights. This

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has expressed itself not only in concern for non-self-governing peoples, racial practices in the Union of South Africa, and rebellion of Hungarians, and the revolution in Algeria, but also the acceptance of a Universal Declaration of Human Rights and the framing of various conventions and covenants.

We strongly urge the Department of State to present to the U.S. Senate, with strong support, the Genocide Convention adopted by the General Assembly of the U.N. and ratified by 58 sovereign states. This convention to prevent the persecution and extermination of minorities was initiated by an American citizen and supported by our delegates in the United Nations. (NCC)

We further urge our government to consider, on their individual merits, other conventions or covenants which have been or will be drafted by the United Nations for the enforcement of human rights. We request the administration to present such conventions and covenants to the United States Senate for its consideration.

Immigration and naturalization

There is need for a major revision in the Immigration and Naturalization Act of 1952 which governs United States policy in these areas. A positive attitude of welcome to immigrants would be a far better demonstration of a genuine concern for the dignity of persons than our present restrictive laws based largely on fear and suspicion. To this end, we propose the following changes:

(1) The allocation of visas to immigrants should contain no implication of discrimination on grounds of race, national origin or religion. The principal test for admission should be based on individual qualifications which are related to good citizenship.

(2) We believe that the United States is capable of absorbing with substantial benefit increased numbers of immigrants, in any case not less than 250,000 annually.

(3) Provision should be made for

an adequate appeal and review procedure, without undue delay, on decisions affecting the issuance of visas.

(4) Native-born citizenship should be a carefully protected right subject to revocation only upon voluntary renunciation. Once granted, a naturalized citizen's rights should be as irrevocable as a native born citizen's rights, except where there is clear proof of fraud in obtaining citizenship.

(5) Resident aliens should be given the same protection and benefits accorded United States citizens, except for the right to vote and to hold elective office.

(6) A clear definition of the grounds for deportation is needed.

(7) Regulations governing the admission of foreign visitors for travel, study, conferences, business and similar purposes should be designed to facilitate a freer exchange of visitors.

(8) The administration of immigration and naturalization laws and policies should be lodged in one government agency charged only with this responsibility.

(9) More generous provision should be made for the admission of refugees displaced because of war or persecution.

World law

Believing that world law must increasingly bring peace and justice to mankind and that the International Court of Justice deserves greater strength and stature, we call for the removal of the Connally reservation of 1946, by which the United States reserved the right to decide for itself in each case whether a matter was domestic or within the jurisdiction of the Court. We commend the American Bar association for its far-sighted program for World Peace Through Law.

Exchange of persons

We heartily commend the Department of State for its development of exchanges of persons between the United States and other countries. We note with particular approval the increasing number of exchanges being worked out between the Soviet

Union and the United States, for we believe that these can contribute substantially to better understanding between the peoples involved and also between the governments.

As an extension of this policy, we urge that steps be taken to open the way for similar exchanges between the United States and the People's Republic of China (Communist China).

China

We recognize that Christians sincerely differ as to a wise policy in relation to the communist government on mainland China. Admittedly, conditions exist which place limitations on any practical policy which can be formulated.

Looking toward the day when the People's Republic of China can take its proper place in the councils of nations, we recommend that the United States use every opportunity to seek for a settlement of major differences and a better understanding with Communist China. In this process, the United States should explore the possibility of trade with Communist China under the same law and regulations that govern United States trade with the USSR and other communist countries.

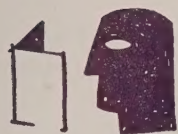
Furthermore, efforts should be made to provide for the safety of Taiwan (Formosa) and its people through the United Nations or other international arrangement. Throughout these steps, the United States should conduct informal discussions with its allies and important "neutrals" on such questions as the admission of Communist China to the United Nations and the future of Taiwan (Formosa).

World order conferences

We commend the National Council of Churches for its sponsorship of five Conferences on World Order during the last 20 years.

Reprints of the four pages containing these resolutions can be ordered from the Board of World Peace, 740 Rush St., Chicago 11, Ill., 10 cents each, \$1 per 12, \$5 per 100.

...at your service



BOOKS

verdict, and the layman will read it for encouragement along life's way."

(Watch *Contact* for more details about the publication of this book.)



CALENDAR

Organizing to Save Public Schools—by William M. Lightsey; published by the Messenger Press, Box 312, Manassas, Va., single copies 15 cents; 10 or more 10 cents; 100 or more 7½ cents.

The implications of the Supreme Court decisions regarding segregation have created more intricate problems in the South than is generally realized.

Perhaps the most pertinent immediate situation has to do with the very preservation of public education in several states. This is a problem of great concern to citizens who may vary widely on their views of segregation and integration.

This book reviews the organization and work of the Virginia Committee on Public Schools. We are shown the grass-roots beginnings in several Virginia communities; the organization on the state level; and how these groups have participated in constructive legislative action.

Those living in tension areas will find this booklet a helpful guide in organization and procedure; and others will find it enlightening concerning one of the very real problems in the South.—*Bryan Crenshaw*

(Watch for): What Shall We Say About Alcohol?—by Dr. Caradine R. Hooton; Abingdon Press; to be available in April.

In his foreword to this new book, Bishop Lord, president of the General Board of Temperance, writes: "Here is a book which with a passion born of inner rectitude indicts the alcohol industry and with a passion born of the love of God offers help for the helpless.

"The minister will find this volume useful as he preaches for a

...church action...

Does your Commission on Christian Social Relations have the interest and cooperation of the church membership?

The commission of the Oxon Hill, Md., Methodist church has made their program a vital part of the church's life. Here's how they did it.

The commission's main project in 1959 was a school of Christian Social Relations. Designed as a continuing annual program, the commission selected the theme "Juvenile Delinquency" for the 1959 school.

Although little delinquency exists in the Oxon Hill area, the commission felt all persons are interested in delinquency's causes, preventative measures, and present conditions.

Thus, they planned three separate programs—one for adults and senior highs, one for junior highs, and one for junior and primary youths.

Dr. Haskell Miller, professor of social ethics at Wesley Theological Seminary, one of Methodism's outstanding authorities on delinquency, and author of *Understanding and Preventing Juvenile Delinquency*, directed the school.

Other lecturers included personnel from the F.B.I., D. C. Board of Public Welfare, Washington Police Boys Club, and the Maryland Juvenile Court, and also other civic leaders. Visual aids materials included several films on juvenile delinquency.

Held four Sunday evenings in November, more than 200 persons attended each session, and the program of Christian Social Relations became established in this church.

Other interest-stimulating projects sponsored by the commission this

year included a UN seminar, a membership poll of social concerns, and purchasing social action materials.

Christian social relations events on the national, regional and annual conference level will be listed in the space below.

Suggestions for calendar items may be sent to the CONTACT editor.

January

14-16—Texas Methodist Conference on Industrial Relations.

18—Board of Missions annual meeting, Buck Hill Falls, Pa.

19-20—Mississippi Alcohol Rehabilitation seminars, Louisville and Meridian respectively.

24-30—Detroit conference United Nations and Washington seminar.

25-27—Western North Carolina conference school on Social Concerns; Broad Street Methodist Church, Statesville, N. C.

27-29—Board of Temperance annual meeting, Washington, D. C.

February

5-7—MSM seminar on Social Drinking and Alcohol Problems; Sioux Falls, S. D.

6—Christian Social Relations Workshop, Detroit, Mich.

9-12—Alcohol and Gambling Legislative seminar, Washington, D. C.

13—Christian Social Relations workshop, Flint, Mich.

16-19—Churchmen's Washington seminar, Washington, D. C.

16—Rehabilitation of Alcoholics seminar, First Methodist church, New Ulm, Minn.

20—Christian Social Relations workshop, Grayling, Mich.

21-24—North Iowa conference series on Christian Social Relations; Cedar Rapids, Oelwein, Humboldt, and Cherokee respectively.

Study your government . . .

1960 Churchmen's Washington Seminar



Two internationally known journalists, James B. Reston of the *New York Times* and Max Friedman of the *Manchester Guardian*, will speak at the 1960 Churchmen's Washington Seminar, February 16-19.

The two journalists will present a critique of U. S. foreign policy.

The seminar, sponsored by 15 denominational organizations in co-operation with the Washington office of the National Council of Churches, offers religious leaders an opportunity to study the operation of the federal government and several of its agencies.

The conference aims at relating Christian principles to the solution of national and world problems.

Other speakers will include:

Dr. Roger L. Shinn, professor of Christian Ethics at Union Theological seminary will speak on "Religious Motivation for Political Concern."

Dr. Ernest S. Griffith, dean of the School of International Service at Methodist related American University, will discuss the process of policy formation in Washington.

Paul G. Hoffman and Dr. O. Frederick Nolde will deliver a joint address on the topic "Church and State: Partners for Peace." Hoffman, former Marshall Plan administrator is managing director of the United Nations special fund. Dr. Nolde is associate general secretary of the World Council of Churches.

Plan to attend

Here's an opportunity for religious leaders to study our government at its source. If the churches are to do their part in helping to uphold the qualities that make our nation strong, church leaders must understand what goes on in the nation's capital.

This seminar offers participants direct contact with government officials through personal or group interviews and panel discussions, through attendance at hearings before congressional committees, and through visits to government departments such as State, Justice, or Commerce.

Attendance is limited to 300 persons, selected by the participating denominations. An effort is made to secure wide representation of vocations and interests, with participation by lay men and women, as well as clergymen. Some of these will be new to the Washington scene while others will be seasoned leaders anxious to keep up to date on developments in Washington. *And you can be one of these participants!*

Application

Yes, please consider me as a Methodist participant in the 1960 Churchmen's Washington Seminar!

Name _____

Address _____

Local church affiliation _____

Offices held in church or denomination _____

Special interests _____

References (preferably denominational officials) _____

Have you attended a previous Churchmen's Washington Seminar? _____ Year _____

Send this application and your \$12 registration fee to:
Miss Doris Dennison, Registrar, PO Box 871, Nashville 2, Tennessee.